

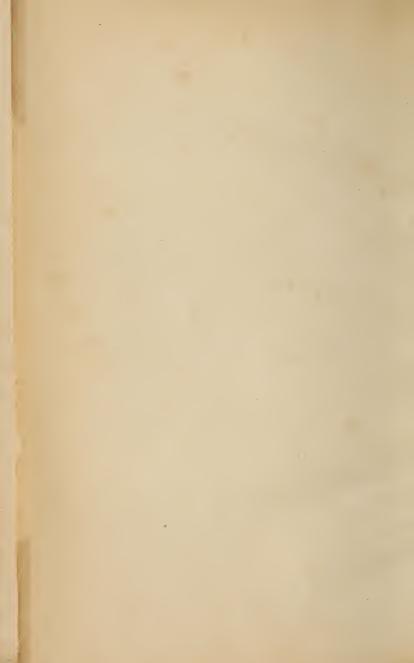
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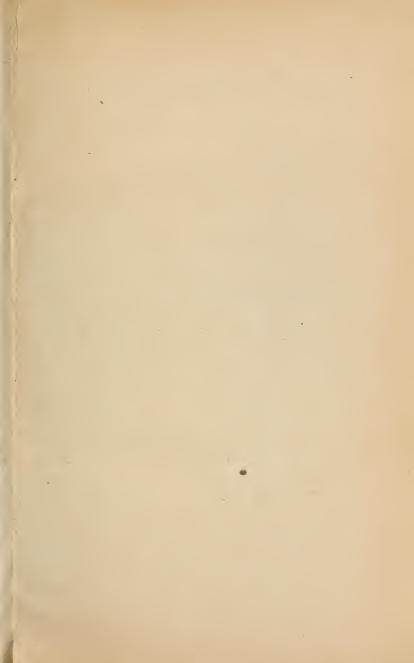
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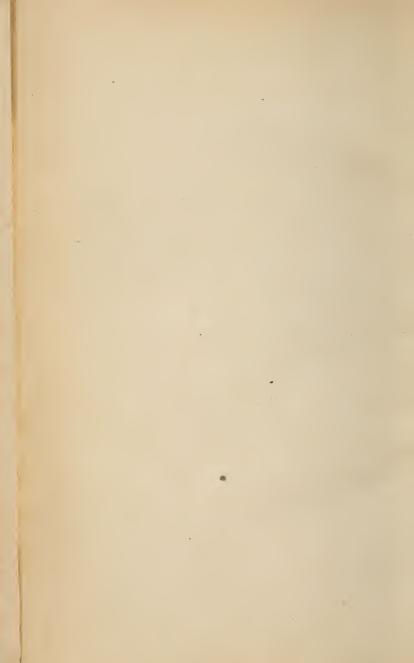
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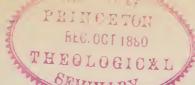
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Moman's Union Missionany Society of America

# FOR HEATHEN LANDS.

VOL. 4.

JANUARY, 1870.

No. 1.

ANOTHER year brings us in more direct communication with a station in Burmah for which we have already shown our interest. Full mention of this new responsibility is made in our Home Department, to which our readers are especially directed that they may understand for what object we desire their warm sympathies. Our little messenger is now treading upon the threshold of its tenth year, and as its pages become so pressed with details of our growing work, it has assumed a larger form than heretofore. May its increased size be but an index of its growth in favor and strength.

# FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

# INDIA -- Calcutta.

Extracts from the Journal of Miss Hook.

RESULT OF DETERMINATION.

Some months ago a woman who had been under religious instruction for a long time, embraced Christianity. This created a great excitement in the neighborhood, and the Babus were so alarmed lest all the women were becoming Christians, that they began to examine the books they

received instruction in. I teach three women in this vicinity who al.. study the elementary branches, and have progressed so far that they can work on canvas and knit little articles for their children. The "Bo" or eldest daughter-in-law is one of my favorite scholars, and is reading in the Gospel of Matthew, which she asked for. Her father-in-law found on examining "Line upon Line," that it contained the doctrines of Christianity, whereupon he told her she was to stop at once and read their own Shasters instead. When I went there she told me her father's commands. But here was a difficulty; I would not read them with her, besides I would not visit her if I was to be dictated to, with regard to the books to be used. In such cases we have to use a great deal of judgment and discretion, for we must not make them angry by having no regard or consideration for their old and deeply-rooted prejudices, and on the other hand we must be firm and stand by our own principles. When they see that we are thoroughly independent of them, they are more anxious to have us come. It is now well understood in Calcutta that we are missionaries. and I tell them plainly, that when I come so many thousands of miles from home to tell them about Christ, because there is no other way for them to reach heaven, I can not spend my time in teaching only work, or in reading the Shasters. My pupil was in a great strait between her father and me. She was fond of me and did not want to give me up, and yet I would only stay on my own terms. She began to cry, and her mother suggested she should deceive her father and make him believe she was obeying him. But I would not consent to that. She said, "If I read 'Line upon Line,' as soon as I finish that, I shall want the Bible, and if I read that, I shall become a Christian, and then what will become of me? My father will turn me out of the house, my husband will discard me, and then who will take me in and support me?" Those at home cannot realize how great are the sacrifices these people make if they accept Christianity. I often think many with us would shrink from it. When I left her I urged her to induce her father to give his consent. The next week when I went to her house, she brought out her books and said nothing, and I thought it best to ask no questions. We have continued as usual, even with the reading of the Testament.

#### A HEATHEN LAW.

I find it is much easier for the poor to become Christians than the rich, as they have less to give up. It is literally leaving all for Christ's sake. I know a well educated man of the highest class of Brahmins, who inherits property and who I think at heart is a Christian, and but for his children would openly profess his faith at once. The law of this

land obliges all the property to be bought in the name of the household god. Any paper without its signature is worthless. If the person inheriting property does not take care of that idol, he and his children are disinherited. This man has a large family of children. The idol is not worshiped in his house, but should he remove it from its place, or should his relations have any proof that he was a Christian, at once they would have the inheritance taken from him, and no law would protect him. I had a little conversation with him one day, and he told me all the consequences that would follow if he made an open profession of religion. When he closed I remarked: "The question is, a hundred years hence will you wish you had done it?" He made no reply, but the expression that came on his face proved that he felt it keenly.

#### DESIRE FOR EUROPEAN CUSTOMS.

Lately we have opened a school at the house of one of the leaders of the Reform Party. Some friends joined him in requesting us to teach their women, and offered to pay all the expenses. We have now about fifteen children, most of them learning English. We introduced the rule that they should wear dresses under their sarees, and all have very pleasantly complied. On Sunday they meet an hour for one of us to teach them about religious things, when they pray and sing; for we have permission to teach these children what we wish. I think the greatest desire they have for these girls is, that they should be taught the manners and customs of European nations, but we hope to do much more than that, with God's blessing. This reform party has left Hindooism and made a creed for themselves. I think they use the Bible, and indeed they differ but little from our Unitarians, as they deny the Divinity of Christ, but value Him as a teacher. But they are very far in advance of their nation, and I cannot help thinking they will find the true way after groping awhile in the dark.

### INFLUENCE OF BOOKS.

Not long ago Miss Melixit met with a very enlightened Babu who told her he was at one time on the point of being baptized, when a young man in the office with him gave him a book, which I think was one of Theodore Parker's. He read it, and to his astonishment found that many who professed to be guided by the Bible, did not believe in the story of Christ's birth, which although he had not been able to understand he had accepted in faith. This book poisoned his mind, and he began to doubt a great many things. He was never baptized, and now will not be, for although he would like to believe, he cannot get rid of his doubts. We not only have to fight this giant idolatry but the cor-

rupt teachings that have come from our own favored land, which is a mortification to me. Unitarianism is quite popular here, for we always find that Jesus Christ is a hard thing for them to accept.

#### FAITH IN PRAYER.

I was much pleased a few days ago with a message I received from one of my former pupils. I think she had a great deal of faith in Christianity, but like all of them when they once resolve to pray to the true God and in the name of Jesus Christ, they immediately expect an answer, and when it is delayed they cannot quite understand why. This woman once told me how unhappy she was; that her husband was very bad and neglected her sadly. I told her she could do nothing but pray that he might be kinder, when she very hopelessly said she had, but he was no better. I encouraged her to persevere, and not long ago she sent me word that she had continued to pray, and she believed God had heard her, for he had been much better. Such things keep our faith alive. We must not expect to see in our day great results, but I think, when we are all gathered in the heavenly home, the sower and reaper will rejoice together.

# Extract from the Journal of Miss Wilson. WEDDING AFTER THE REFORMED CUSTOM.

We were all invited to attend a wedding at a native house. When we arrived we were not permitted to enter the first door, but clambered as best we could over a pile of loose bricks to the other side of the house, where we were shown up two pairs of rather muddy stairs into a large room, where we were seated on hard wooden chairs. We had plenty of time to observe all the furniture of the room, which consisted mostly of candlesticks. On each side of a large office desk, covered with green cloth, there were stands, on which were pyramidal candelabra, and brackets all along the side of the room, so that it seemed one blaze of light. There were 150 Babus in the room and verandahs adjoining. We sat there till eleven o'clock waiting, then they placed an accordeon shaped instrument on the table and a Babu sat down and began to sing. The whole song seemed one prolonged wail, very like what I have heard an old Irish servant sing in Celtic language. Another Babu presented each guest with a string of very strongly scented flowers, and every lady a small bouquet, mostly of roses. We began to think we would not hear the cry "Behold the bridegroom cometh" till midnight, but he did arrive a short time before. A magistrate came in with a large document in his hand, then the groom, and soon after, the bride and her sister entered and sat down facing the

groom. The ceremony was very short. The magistrate asked the groom if he wished to take that woman for his wife; he replied "Yes." "Do you know the duties of a husband?" "I hope I do." He then turned to the bride, who was all enveloped in a crimson saree ornamented with palm-leaf figures in gold. Her replies were quite distinct. The large paper was unrolled and signed. Then another Babu took the magistrate's place and in a very serious manner addressed the married pair and the guests. He belonged to the sect of Brahma Somaj, and those who could understand him said the address was very appropriate and solemn. The usual Hindoo ceremony was performed afterwards, but I presume it lasted till morning and we were too tired to stay longer. Since that night I have seen an article in a newspaper, stating that in this wedding the bride's sister deserved all the credit of the affair, and that she had been under the instruction of some lady for more than a year.

#### A FATHER AT WORK.

I had rather an amusing interview with a Babu who wished to have us teach his two daughters. When we arrived at his house I found him sorting shades of worsted. He showed me his pattern and talked like an artist of the toning down of the colors in the faces and outline shades. I was amused when he explained that the picture was Mars, the god of War. It was plainly intended for the Infant Jesus, as he was resting on clouds with a halo around his head, and a monk with folded hands was gazing with apparent rapture at him. I did not explain to him what it really was, for his lordship would have scorned to be taught by a woman, and I thought he might as well remain in blissful ignorance of the fact that there were thousands of people who now worshiped the Saviour and the Virgin with much the same feeling that he did Kali and Gunesh.

### CUSTOM AFTER AN ECLIPSE.

In a new house I was glad to find how eagerly the Bo received her Bible lesson, and how well she had remembered what we had told her last week about the creation. In another the pupil is a widow, but has a great many more comforts around her than we find in most of our houses. I asked her if she saw the eclipse of the moon last Friday evening, and if she knew what caused it. She laughed and said "Yes." When I inquired what the Hindoo shasters gave as an explanation, she repeated in rather a shame-faced way the silly story of some nondescript eating the moon. I asked her if she believed it; she said "No, the Babu had told her just what was the cause," but added "we women must say that is the cause, for they would laugh at a woman and she would lose caste

if she did not say that she believed what her parents had taught her." They have a custom of breaking all their common earthen cooking utensils and throwing them away soon after an eclipse, as they say they are defiled. I asked why they did not break their valuable ones as well, but she could give no reason, nor why their glass and brass ones were not defiled.

# Extract of Letters from Miss Caddy.

#### INFLUENCE OF THE HOLY SPIRIT.

I was much pleased with one of my women last Monday. As I took up her reading book to dictate something for her to write, she stopped me and said, "Do not give me any writing from that book, for I can copy from it at anytime. Give me a text from your Bible, for I cannot have that always." I was delighted to hear her say this, for she has only recently commenced learning. She had seen Bibles in my hand when I came in, one in English, the other in Bengali, and had asked what books they were. I was wondering how I should introduce the subject of the religion of Jesus to her, and you can imagine how astonished I was at the unexpected opening the Lord had made for me. I wrote on her slate "God is Love," and then spoke some time to her of it. We know "The word of the Lord shall not return unto Him yoid."

#### THE POWER OF DIVINE LOVE.

I have had such encouragement in one of my zenanas to-day! One pupil with a loving child-like nature, of whom I have before written, was learning of the temptation of Christ. While I was explaining it, she observed with a sigh, "So Jesus stayed with his mother until he was thirty years old, and after that he had no home." "Yes," I replied, "and does not that show His great love for us?" "Love!" she exclaimed, looking up with glowing eyes as if that did not half express it; "love! who ever heard of such love?" Presently she said, "Our religion is very bad; we do not think of God as you do, we do not love Him, we fear Him." But I said "Now that you have a better religion offered, why do you not take it and make it your own?" Quite distressed she answered, "I do—indeed I do, but all the others will not believe." When a fellow being looks into your face so earnestly and makes such a confession, does it not show how entirely this is God's work and how truly He is blessing us.

#### SECLUSION OF DAUGHTERS.

The following little incident I think will prove how closely our poor

zenana pupils are kept. Yesterday I visited a "Bo," (eldest daughter-in-law) who has lately lost her brother. I found her in great distress, for he had been a favorite. "Oh! I cannot speak of him," she wailed, "he was so good, but it is the good always who are taken." After a pause she added, "And my father—what is to become of him? My mother is gone, and now my brother, and who is to look after him. He is an old man and very sickly, he is often taken suddenly ill and as he is all alone in his house with two servants, what can they do? My brother used to attend on him, send for the doctor and medicines, but who will do that now?" "Why do you not go and stay with him," I suggested; "your husband is to be absent for some months and you are not needed here." "I cannot," she replied, "our customs will not permit that. If there was another female there I should be able, but my father is all alone."

# R-, and Villages near Calcutta.

Extracts from the Journal of Mrs. Nichols.

EFFECT OF DAILY TEACHING.

A new and very pleasing interest has developed itself in connection with one of my schools. The woman, who I told you always attends our lessons, and remains until the close, the other day said something about "we Christians," as if she herself were a Christian. I asked her if she had been baptized; she said, "no," but her husband had been a short time ago by a Baptist missionary. I asked her why she had not. She said she did not know enough yet, but a native Scripture reader came and read to her at home sometimes, and that her husband talked to her. Then I asked her if she would not like to learn to read. She said she did not think she could, but if I would read and talk to her after school she would like it. She seems desirous of instruction.

## EFFECT OF AN INDUSTRIAL EXHIBITION.

The "Work-show" which was held a few months back by some of the leading men among the Hindoos, seems to have roused some of the women to try for a prize next year. N—— sent a piece of her work, and received a slipper pattern as an acknowledgement. I noticed the effect of this in a house which I have lately seldom visited, as the Babus generally did not seem to appreciate our visits. Yesterday a woman told me that their husbands were very anxious that I should return, and would pay something. The women wished to be taught all kinds of work, that they might be able to send something to the next work-show.

They are so intelligent, I only wish I had more time to give to them. I certainly think there is a marked difference between the high and low caste women with regard to intellect. Some of the latter seem to have scarcely any power to make satisfactory progress, but we may encourage our hearts while teaching these that it does not require a large amount of intellectual power to learn the one grand lesson of life.

# Extracts of Letters from Miss Joseph,

CONVERSATION WITH A WIDOW.

They are now forming another school in one of my zenanas. In this house there is a good dear woman who is a widow, and once as I was telling them how Eve was created, she looked up and declared that was what their Shaster (Bible) taught them; and on account of this union between the husband and wife the wife used to be burnt alive with the husband's corpse. I told her if God intended to remove them both from the earth at the same time, He would do so himself and not leave her to commit suicide or to be killed by another. I earnestly tried to persuade her to seek in God a husband and a friend that would never desert her, to live to His glory and so be prepared to rest with Him above. She said, "Well, I have had my trials here, but if I try to be good and do what God would have me to do, will He make me happy in the world to come?" I could only point her to the promises contained in the Bible, and then her very expression showed that she had resolved to do her best. Oh! how we need the Holy Spirit's guidance to lead others to the Saviour. People in a Christian land have no idea of the desolate state of the widows among the Hindoos. May the good Shepherd draw them gently to Himself and enable them to lean on Him for support. I was once taken ill in this house by an attack of fever and ague; it was encouraging to see them all so anxiously concerned about me, and expressing their sorrow for me. The people at R- are much more simple and teachable than our scholars at Calcutta.

# BURMAH-Bassein.

Extracts of Letters from Miss Highy, continued from page 10 in the November "Link."

SOWING THE SEED.

SABBATH night there was a great alarm and loud talking. I distinguished the words "robbers, knives and guns"; but I kept quiet, and in the morning found that the watchman living in a little shelter near our

landing was attacked by eight or ten thieves and driven away in a great fright. As we could not remain there longer, we visited a large heathen village. We stopped at a Christian village near, to procure a guide, when I went into a school held in a chapel. The chapel was exceedingly dilapidated, and the entrance was by climbing up a notched pole, but I found fifteen or twenty children there sitting on the floor studying aloud. Most of them were learning their letters and were trying to write on slates formed of pieces of board blacked over every morning with lamp black. I was very much pleased with this school; it was one in truth as well as name. Two bright little girls with very white dresses and crimson silk scarfs came out of their corner, and showed me their slates with long examples in addition, and as I had learned to read their figures readily, I was glad to praise them. Then the teacher asked them to sing, and they said "Sing notes, teacher," so he took up a long board with some notes copied in a large hand, and they sang with a great deal of spirit, "O, do not be discouraged." I was not discouraged but very much encouraged. A copy of "Happy voices" was on the teacher's table, but that was far too precious a book for the children to use. There was a copy of the Sgaw Bible, and a Register where the attendance is kept, that interested me, as we hardly can get our best teachers as yet to keep a list of their pupils. When the evening breeze sprang up from the sea, we started through the high groves for the heathen village, which was a large one of fifty houses, constructed better than any I had seen. We staid until dark, talking, reading, and singing with them about our holy religion, and they said, "Let the teacher come to us often, we cannot decide all at once, we must think about it little by little." The head man said, "Let the Mama come here and stay in my house and teach us and we will believe." If I had only been able to stay and teach them; but we were obliged to return home, and rowing all night, arrived at Bassein in time for breakfast.

#### AN EARNEST STUDENT.

This morning our hearts were made glad to see a Karen head man who had visited us before, come up and say that he had brought his rice, and if the teacher and mama were happy about it he would stay many days and learn to read, and hear about the religion of the white foreigners. He came three weeks ago, and said he had heard about this religion and wished to hear more of it. He remained then two days, and interested us all very much. Mr. Van Meter has been intending to visit at his village, but we little expected to see him come again and ask to learn to read. If he worships Christ, all his people will follow his example. There is so large a work, and so few native preachers prepared to go and

preach to them. I can hardly bring myself to turn from this man, and the Association from which we have returned, to tell you of the visits we made two weeks ago. He has brought his mat, and is sitting in the end of our verandah with a little boy for a teacher. Already he has learned his letters, and now has begun to spell. I can hardly resist the impulse to go and sit by him myself and teach him to read. It is so rare a thing for a Karen, who is not a Christian, to learn to read, that it greatly encourages us.

Reports from Bible-Readers and Schools.

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## INDIA -- Chittoor.

Extract of a letter from Mrs. Jared Scudder to the "Strong Memorial"

Band of Flatbush.

With many thanks and great pleasure I acknowledge the support of the Bible-Reader for Chittoor. We deem the work a very important one, and we have seen much good resulting from it. The work of our Reader is somewhat limited, and she reaches chiefly those of the lower castes; but are not all souls alike precious in the sight of God? Her report for the year 1868 shows that she made 278 visits in 29 houses of native Christians, and 138 visits to heathen dwellings. She generally reads and explains a portion of Scripture and prays with them when permitted to do so. Her heathen audiences listen with attention, and often express a desire to know more of the true religion, and through her instrumentality some have been led to attend church on the Sabbath occasionally, where they have the opportunity of hearing the word of life dispensed more fully. A great portion of the labor of our Reader is among the servants of the European residents, and as our Society is a very fluctuating one, she is unable to sow the seeds of truth to many. One of the most pleasing results of her work is the effect it has had on her own temper and deportment. She seems to be deeply interested and spares no pains in the endeavor to interest others, and nothing prevents her from paying her daily round of visits. At the end of the year I shall hope to send you a report, and trust that we may find that her labors have not been in vain, and that her sphere of usefulness is becoming more extended.

# INDIA .-- Kolapoor.

Extract of a letter from Mrs. R. G. WILDER.

A few weeks ago I paid another visit to the old palace of the great Shivajee who founded the Muratti Empire. It is a high and spacious building, containing about 200 rooms. The chief entrance to it is through a beautiful gateway, the building of which cost more than onehalf a lac of rupees. The queen received me as usual in a most friendly manner, seeming much pleased because this time I had brought my children with me, who sang for her, while one of them read to her in Muratti from a beautiful picture book of Bible stories, which we gave her, with others of our best Christian books. I tried to engage her in Christian conversation similar to that which I always held with the King's sister, who died last year, and who used to have the Testament read to her; but it was difficult with so many attendants around her, and the ceremony she always insists upon of distributing fruits, flowers, sweetments, perfume, spices, etc. Nothing so much shows progress since we came here as the interest the Queen manifests in the new School for girls, which her niece attends, and many other zenana women. It does seem like a wonder: and I feel very thankful when I remember how difficult it was to commence the first girls' School in Kolapoor sixteen years ago. I had hoped to give you some account of the prayer meetings held with the Christian women, which are the most precious part of my mission work, but time fails me. Blind Suba is still a great comfort to me, she seems so spiritual. She has very great delight in learning hymns which cheer her in the life of faith. She has learned nearly one hundred by heart.

# MAULMAIN---Burmah.

Normal School for Girls, under the Care of Miss Haswell.

[Communicated by the Philadelphia Branch.]

From the Annual Report of the Burmah Missionary Convention, just received, we make the following extract concerning Miss Haswell's school:

"The school was begun on November 18th, 1867, with ten pupils. The parents of the children were requested to sign an agreement to allow their children to remain three years, or to refund the money expended on them, in case they were removed before the expiration of the time.

"In May, the school increased to twenty, which is the present number. The progress of the children has been very satisfactory, though until

May they studied under great disadvantages, for the want of books. In January last, the pupils began to manifest considerable interest in the study of the Bible, which interest has continued to increase to the present time. Five of them have been hopefully converted, four of whom have united with the Church."

Miss Haswell writes from Maulmain, August 13th, 1869:

There are more than thirty children in the school. One thing that has pleased us greatly, is that three young women, of their own accord, asked to be admitted into the school for one year. As a rule, Burmese girls are ashamed to be in school after they are thirteen years old. I have decided to form a class especially for young women who can read, and require them to stay only one year. Two of the school children will, I hope, soon unite with the Church, and another young girl, about sixteen, whose relations are heathen, seems very near the Kingdom of God.

We have begun meeting together, Sunday afternoon, for the study of God's Word. Our native Christians are very ignorant of the Bible, and I think this plan will do great good. Dr. Shaw Loe is the superintendent. Mah Shai Oo is with her husband, at K'mahwet. The work there is the most encouraging that we have known among the Burmans and Tahgees. Two of the women that Mah Shai Oo wrote of have been baptized. One of them, a woman about sixty years of age, is a remarkable case. Kenten says she is a continual reproof to him; her faith in God, and her love for the Saviour are so strong, and she is so ready to endure fatigue and reproach, that she may make known the way of salvation to others.

# SMYRNA --- Turkey.

Letter from Anna Siraganian.

With a heart full of thankfulness, I come again to report farther with regard to the beloved work in which I am your humble representative, and to wish and pray on behalf of each of you, "that the Father of Lights, with whom is no variableness, neither shadow of turning," may bestow upon you more than ever His "good and perfect gifts." Our little school is well filled, and the number steadily increasing, although our accommodations are small, on account of limited funds. The number now in attendance amounts to about fifty, ranging from the age of six to fourteen; but

all are from the poorest class of their people. We often think, when we see them coming in, emaciated by the fever (which has been fearfully prevalent during the past year), their little feet bare, and often swollen and bleeding with chilblains, how we wish we had the means to relieve the most pressing needs of the body, at the same time that we attend to their wants moral and spiritual. Blessed be God, who sees fit to reward our labors day by day with more or less of pleasant fruits.

#### FRUITS OF BIBLE-READING.

It will interest you to learn in a simple narration a few incidents illustrating our encouraging experiences. During two years past we have had frequent intercourse with an interesting neighbor, the mother of four intelligent, promising children. The younger of these children attended our school, while the eldest, who helped to support the family with her mother, took reading lessons regularly when I went my round of visits. From the very first, this poor woman interested me and won me, by her industrious, modest and serious demeanor. Her husband being a sad drunkard, she had to be father and mother in the house, and was so constantly occupied, that she could not spare the time to learn to read herself; yet was she ever ready to lend the listening ear and the approving smile, and many a time, with an earnestness and warmth that astonished me, did she confirm the truth of what your Bible reader was saying to a group of listeners, whom she had induced to come in. Indeed, she was constant and untiring in thus repeating to others the truths she was learning, and in urging upon others the importance of accepting and practising them. Oh, what a trial to a poor mother, when, with every exertion, she can barely succeed in supplying the daily wants of her destitute children, and sees her wretched husband quite indifferent, and wasting all his earnings in drinking. At length hard work and destitution, living in a damp dwelling, etc., did their work; she fell ill and after lingering about a year, died. At first her malady seemed to be fever-and-ague, and she used to pray, and beg us to pray, that it might soon pass for the sake of her poor children. But the Lord ordered otherwise, and lingering consumption ended her life.

#### SUPPORT IN DEATH.

One day her aged mother being present, was earnestly calling on the "blessed Mother of God" to cure her daughter. Immediately the latter exclaimed, "Merciful Father, Lord Jesus, Thou who art ever present and ever ready to hear the petitions of those who love Thee, to Thee we pray, and to Thee we address our humblest appeals." This was evidently done to silence and impress her old mother and raise her thoughts

to the true and only source of comfort and help, and it was effectual Many a pleasant and, I trust, profitable hour have we spent reading and conversing together since her long illness commenced. thinking I might weary her, I have proposed shortening our interviews, but she always exclaimed, "No, no, I beg you to remain. On the contrary; it rests me to see and listen to you-with whom can I speak so freely and fully on these blessed truths as to you two sisters?" Once, while I sat beside her she exclaimed, "A woman, when dving, said to her friends around her bedside, 'I'm going into a garden full of fresh, blooming roses'; happy she to be thus joyfully released from this wretched and corrupt world." "Yes, indeed," exclaimed we, who listened, "the streets of that heavenly city are paved with shining gold, the Lamb of God is the light thereof, and the nations of them which are saved, shall walk in the light of it." On another occasion, she said-" Whenever I close my eyes, I see my Saviour hanging on the Cross. Yes, that precious Lord who has shed His blood for me." "Dear sister," we replied, "do not think of Him only as suffering and abased, but remember how He is now exalted and glorified, and sitting on the throne surrounded by that great 'multitude of all nations, kindreds, people and tongues,' whose robes have been made white in His precious blood."

She was constantly enjoining it upon her children, relations and friends, to love the Saviour and try to do His will. Her last days were passed in great weakness, so that she spoke but little; but the expression of her countenance, her expressive gestures and her whole appearance were most satisfactory evidence of perfect peace within. Just before her death, she had been taking some food, when she said to her daughter—"I am very quiet and comfortable now, do you go and take some rest, dear." A little while after, her daughter, coming again to her bedside, found her dead. We firmly trust that she is now realizing the blessedness of all those who "die in the Lord." But those poor orphan sisters, left to the mercy of a drunken father, how gladly would we (had we the means) offer them an asylum in our own humble home. As it is, we can only pray, and believe that the Lord, in answer to a dying mother's prayers, will fulfill His promises to these orphans in distress.

A School of Industry has been established in Benares for native Christian women. Sewing-machines and stocking-looms have been imported, and are now worked intelligently by Christian girls.

# EPARTMENT. OME

# ANOTHER MISSIONARY.

On the 30th of Nov. 1869, Miss S. S. Le Fevre sailed from New York for Maulmain, Burmah, in company with Rev. Mr. and Mrs. Haswell, and the converted Burman, Moung-Kyau and his wife. In response to the earnest solicitation of Mrs. Haswell. Miss Le Fevre had been under appointment for many months, to be our representative in Maulmain, as assistant to Miss Haswell in her Normal school for girls, of which mention has frequently been made in our pages.

On Sabbath night, Nov. 28th, farewell services were held for her and the Missionaries in whose company she has sailed, in the 16th Baptist Church, the Pastor Rev. Mr. S. Mikels, presiding. Additional interest centered in this meeting, as addresses were made by Rev. Mr. Haswell and Moung-Kyau, who has been in this country for ten years acquiring an education, and now returns to spread the "Gospel of peace" among his fellow countrymen. Mr. Haswell also returns to the land of his birth and the scene of his ministry when first he became a "Herald of the Cross." We earnestly ask that Miss Le Fevre may be remembered in your faithful petitions, that as she goes to her untried and doubtless trying duties "for flesh and sense," she may be daily consecrated to the life-work she has chosen.

# FAITHFUL FRIENDS.

During the past few months some of our earnest workers in Wilmington, Del., and New Brunswick, N. J. have formed themselves into Auxiliaries to our Society. Connected with the former, for the first time, we welcome among our sympathisers members of the "Society of Friends." May the energy and faithfulness which has characterized our collectors in these places be infused into these organizations.

### WAYSIDE TEACHINGS.

An English volume, recapitulating Missionary efforts in India, narrates the following:

"Leupolt of Benares, with two or three Missionaries, during an itinerating tour, met a concourse of 80,000 people, who came to worship a particular idol. They soon found the people were most willing to listen to their preaching, and eager to receive tracts and portions of Scripture, The next morning as they returned to their boat for more tracts they saw a few persons collected around, and thought they would address them from the little craft. In a half hour 3000 persons were before them. They preached and read alternately for nearly five hours.

It was then mid-day, and though it was the Indian cold season, the sun blazed fiercely from the cloudless sky, and Leupolt told the multitude he must have rest. "If you are tired," said they, "go within and lie down; we can sit on the bank and rest, too, for we have stood the whole forenoon." The Missionaries retired, took some refreshments, and being very weary, dropped to sleep; but in half an hour were awakened by the entrance of two men of the congregation, who said, "Sahib, the people think you have slept long enough, and that you might come out again, and tell them something more of what God has done for them." After such an invitation, what could they do but go, and continue to preach till four o'clock.

Next day the same scene was repeated, and again the people listened, with a short interval for repose, from six till four, many standing up to their waists in water, fearing to lose one word. One young man for a length of time laid hold of the boat with both hands lest the stream might carry him away.

It was a glorious time. As long as the excitement lasted, no inconvenience was felt, but when that was over Mr. Leupolt could hardly speak audibly for a fortnight: yet he adds, "Should such an opportunity occur again, I should act as I did then, and speak as long as I had strength and grace to do so." A surging sea of human faces is always an overwhelming sight. Can we wonder that the zealous Missionary rejoiced in heart? And he who reads it will rejoice with him.

We may follow these multitudes in imagination to their homes, and see them reading, as doubtless hundreds did read, those tracts and Gospels in their obscure villages. They might never see another missionary, never hear another sermon, but, doubtless, some among them will be found hereafter at God's right hand. The numerous instances that have transpired of secret believers made through such efforts, warrant a hope that so it will be.

# MISSION-BAND DEPARTMENT.

# THE FORTUNE-TELLER'S DAUGHTER.

Some years ago there lived in China, a miserable man who earned what he could by telling the fortunes of those who were foolish enough to spend their money in hearing idle tales of the future. But he did not make money very fast, and finally became so poor he could hardly buy food for his family. He had one little girl who was seven years old, but as fathers in China do not think their daughters worth loving or working for, he thought he would get some one else to care for her. A Missionary lady just about this time was looking for a little girl whom she could bring up as a Christian child, and who, by and by, might help her in teaching other Chinese how foolish it was to worship idols. So the father one day, brought the poor little unloved daughter to the Missionary, but said, as she was engaged to be married! she could only remain with the lady until he grew richer. Oh! how dirty the little girl looked; so dirty that one could hardly see she was quite a pretty child for a Chinese. Then her shoes were all worn out at the heels, and her clothes had never been near any soap and water. But that was not the worst of it, for I am sorry to say, she had such a naughty temper, that when things did not please her she would throw herself on the floor and kick and scream so loudly that all the neighbors looked in to see what was the matter. But Ah-yee had a brother whom she loved dearly, and by degrees she joined the class of boys in which he was taught, and in a year could speak and read English as well as Chinese.\*

Some time afterwards, this missionary lady thought she would try to get a number of little girls to come to school, and as she could not speak Chinese, Ah-yee used to interpret for her. Now, going to school in China is a great deal harder work than in America; for our little ones only have to learn twenty-six letters, whereas the Chinese boys and girls must be able to say five or six hundred characters before they can read a book. These characters are written very large on a square piece of red paper, which is called a fong-dong, and every day the children must learn four of them. Then twice a week the scholars were taught to sew and work, and little Ah-yee took charge of those who were learning to knit. Often the missionary visited some of the native houses in that Chinese city, and always took Ah-yee with her. Sometimes the

little children in the houses would run and hide lest the foreign lady might carry them off, but their mothers were always delighted to see Ahyee dressed so neatly and clean, and telling so modestly the reason why the visits were paid.

Four years had passed away, when one bright morning very unexpectedly the fortune-teller appeared. Ab-yee had grown and improved so much her father did not know her, and was very much pleased to see her. But alas! he had come to take her away from the missionary, as the parents of the boy whom she was going to marry were very anxious she should begin to make her feet small. Perhaps you do not know how this can be done, when a little girl is so old, but although it is the fashion in China, it is a very cruel one. The four small toes are bent under the foot, and often the large one is turned back, and then a very tight bandage is put all around it. Sometimes they take the bandage off and pour saltpetre on the foot, which stings and burns very badly, but which prevents the toes from dropping off by mortification. Of course, no little girl or woman can walk well with such a mis-shapen foot, so they just hobble about like lame people. And yet all this is done, so that when the girl is married, she can receive her friends, whom perhaps she never sees again, and who will take up her foot and say, "Oh! what a very small foot." This was the way that poor Ah-yee was to be tortured, for the boy to whom she was engaged would not have married her unless her feet had been made small.

The lady was very sad to know she must be separated from the little girl who had been so happy in learning of the true and only God and in trying to please Him. She had been promised a silver dollar some time before, which she might take to her mother on her return home. The missionary remembered how fond the fortuneteller was of money, and tried to persuade the little girl to buy a dress with it. But no! that beautiful shining dollar was such a bright thing to look at; and little Ah-yee longed so to put it in her mother's hand. So she stowed it carefully away in a bag in the bottom of her trunk which was not to be opened until she reached home. On the vessel which bore her away from the faithful missionary, she would cheer her lonely heart with singing the hymns she had learned in school. But when she reached her home, and looked for the bright treasure to give her mother, behold! it was gone. Bitter were the tears Ab-yee shed, but all were in vain, for the fortune-teller had stolen it away to spend on himself.

Nothing more was ever heard of Ah-yee, but the missionary who had

labored so faithfully to teach her of the dear Father above, has left her in His care, believing that what she learned during four years, will direct her to seek the only way which leads into the heaven prepared for all His loving children.

S. D. D.

# THE DISTANT CRY.

A few evenings since, one of our energetic Mission Bands, "The Clinton Avenue Zenana Society of Brooklyn," gave an entertainment, for the object they have undertaken to support in a foreign field. A suggestive "Prologue" was written for the occasion by an earnest friend, the closing of which was so expressive of the motive which called our Society into existence, that we venture to insert it for the pleasure of all our Bands.

"We speak for Heathen Sisters, but as dear To our Great Father, as are any here, Who sit in gloomy darkness far away, Waiting the coming of the Gospel Day; In hopeless slavery, they 've waited long Through many a dreary age of cruel wrong. Can we who dwell in this fair Christian land Forget our blessed Saviour's last command? Can you who hear us turn unwilling ears To such appeals? Away with doubts and fears! In Burmah's forests, and on India's strand, Our Christian pioneers-a faithful band-Are telling of a dying Saviour's love; Of Him who came from that bright Heaven above, With tender mercy and abounding grace, To bless and save the meanest of our race. Even the Zenanas' doors swing back before The ministers of Jesus; for His power Has snapped the chains of ages, and the sword Falls pointless in the presence of the Lord. Oh! but our 'Band' is weak, our members few! How shall we help them? We appeal to you. Louder the cry comes wailing o'er the sea, 'Help us, dear sisters, help us to be free!' It is God's work and ours, and we will try, With you, kind friends, to send a quick reply."

### BUYING BOOKS.

A Missionary's wife in the Feejee islands heard one day a great clatter of children's voices outside her house. On going to learn the cause, she found seven little girls who had come a distance of four miles. Each grasped in her arms a bundle of bread-fruit. They were asked, "What are you going to do with these ?" "We have come," they said, "to buy a book." The lady then went in-doors, and brought out seven books that had been printed for the young of the islands. She told them that four bread fruits were the price of a book: for it is often found better to sell the books, than to give them away. One merry little girl at once placed before the lady five large ones, and said she would give them all; but she was told that only the right number would be taken. Then there came forward a timid little girl, who had in her basket only three bread-fruits; and indeed they looked as much as she could carry; but the book could not be bought with these: they were to be sold for four. The girl who had one over stepped up again as quickly as before, and gave it to the little child who was in need. This settled the business, and off they went in high glee.

About thirty years ago the people in the South Sea Islands had never seen a book, nor did they know that there was any way of getting or giving knowledge but by speech. Now they know the value of "speaking leaves," as they call tracts and books. Such is their desire for them that they will travel ten miles in a small canoe, in the open sea, to obtain a single copy, for which they offer fruit and native cloth. Many have come thirty or forty miles on land, carrying a burden all the way, that they might buy a book. One of these natives fenced off a plot of ground, planted it with arrow-root, and waited till it was ripe. He then prepared it for use, and getting with it into his canoe, spread its sail to the wind, and steered for a missionary station. After sailing for some miles, a sudden gust of wind filled the little sail, and upset the canoe. The poor fellow soon got his canoe right again, and himself safe in it, but the arrow-root had gone to the bottom of the sea. He turned his canoe round toward home, which he reached with a sad heart. But as soon as he got there, he planted a fresh plot of arrow-root, and waited until it was ready; then he set out once more, sailed again over the open sea, reached the station, and bought a book. The next day he was on his return, full of joy that he had got what he had so long wished to possess.

One more little story. A missionary in the East Indies was giving

away tracts, when a little boy about eight years old asked for one. At first he was refused, for tracts were then very scarce. But the child begged so hard, that one called "The Way to Heavenly Bliss" was given to him. Some days passed, and the little fellow came again with the same request. "But have you read the other?" he was asked. "Yes," said he, and standing before the missionary and several heathens, he repeated the whole tract from the title to the end. Well done, poor little heathen boy.—Paper Preachers.

## LOVING TRIBUTES.

Nor many months ago, one of the members of our oldest Mission Band, the "Pioneer," was removed from thea ctive earthly duties which had made her life a bright beacon to her home circle. One of her last thoughts was for the dear Band for whom she had worked so bravely, and whose prosperity had increased with her growth. This thought has found expression in the first legacy left to us by a Mission Band, with which it is hoped, some neglected child of heathen shores, may be trained to a life of Christian usefulness which only can end in eternal joy.

Our crowded pages have prevented our previous mention of the successful efforts of the "Young Sowers," one of our West ern Bands in the 2nd Pres. Church, Cincinnati, Ohio. Earnestly have they caught the spirit of their motto, Ec. 11:6. In the morning sow they seed, and in the evening withhold not thy hand," as the fruits of their first labor for us have been \$180, with which, in the words of their leader "they would like to support a little girl of about twelve years of age, who shall be named "Helen Neff," in memory of a cherished friend and schoolmate, who died a most triumphant Christian death.

# NEW MISSION BANDS.

We are glad to receive our first contribution from the Mission Bands:

"Flowing Stream," in N. Canaan, Conn., of which Mrs. J. R. Fuller is Superintendent.

The "D. M. Miller Memorial," of Bridgehampton, L. I. Mrs. Hunting Hedges, Superintendent.

The "Hope," of Irvington, N. Y., Miss M. F. Worthington, Supt.

"Kardoo" is the name of the Band in Tarrytown, N. Y., of which Mrs. Woodfud is Superintendent.

"Dewitt" Band, of N. Y., superintended by Miss M. Richardson, is composed of forty little girls. It has given us great pleasure to receive as the result of a fair \$100 for our "Home" in Calcutta, and \$60 for Mission work.

The "Alice Band" of Canandaigua, N. Y., is superintended by Miss Kittie M. Antes, who writes, "Thirty pairs of little hands worked all through the spring and summer months to raise their pledge, and when one bright day in September, an out-door festival brought us in \$90 50, so much more than the looked for amount, they were delighted and happy."

"Bay" Mission Band of Rhinebeck, N. Y., auxiliary to Albany Branch.

"Zenana" Band, Mrs. A. P. Foot, Odessa, Del.

The Band "Buds of Promise," N. Y., have sent the results of busy fingers \$175, chiefly for the "Home."

# NEW LIFE MEMBERS.

Miss Annie Kelley, Columbus, Ohio.

Mrs. C. H. Isham, N. Y.

Mrs. J. C. Calhoun, N. Y., by Mr. Calhoun.

Mrs. Jacob Campbell, Brooklyn, by Mr. Campbell.

Miss E. S. Coles, New York.

Mrs. Wait Talcott and Miss Neenah Stockton, by Mission Band "Forest City," of Rockford, Ill.

Miss Emily Spear, by Miss M. Sheppard. of Bridgeton, N. J.

Mrs. Edward Sayre, by Mission Band "Sea-side Workers," of Bridge-hampton, L. I.

Mrs. C. V. R. Bonney, Pekin, China, by Miss E. R. Adams.

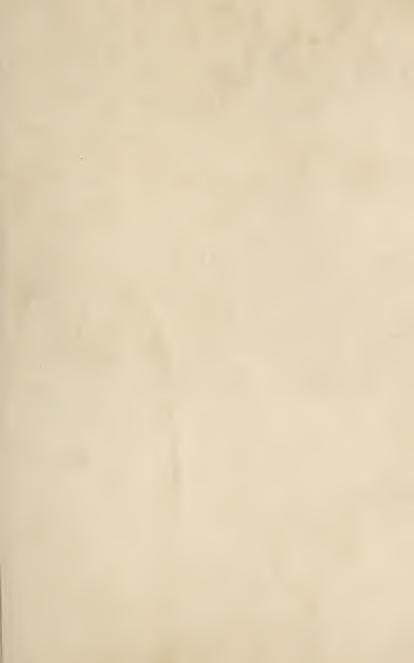
We gratefully acknowledge mission boxes from "Ivy Hall" and its Bands, of Bridgeton, N. J., per Mrs. M. C. Sheppard. Also, from Mrs. Samuel Miller, New Haven, Ct.

# Receipts into the Treasury, from October 10th to December 10th, 1869.

Branch Societies and Mission Bands.	Binghamton, "Lily of the Valley," per Mrs. M. L. Barnes, for Mrs.
MASSACHUSETTS.	Bonney \$60 00
Boston, Boston Branch, Mrs. A. E. Hovey, Treasurer, including \$19 for "Links."\$134 00	Bridgehampton, L. I., "D. M. Miller Memorial," per Mrs. Hunting Hedges, of which for Link 50c 27 50
CONNECTICUT.	Brooklyn, "Pioneer" Band, per Mrs. s. E. Warner, of which a "Legacy"
North Canaan, "Flowing Stream,"	from Emma Harris, one of its founders, for education of a child, \$100,
per Mrs. J. R. Fuller 20 00	and a Donation from S. S. of Clinton Ave. Ch., \$100
NEW YORK.	Class of 1865 in Packer Institute, per Miss M. Bradshaw 20 00
Albany, Albany Branch, Mrs. Eugene Van Rensselaer for two scholar- ships	Canandaigua, "Pierce" Mission Band, per Mrs. M. Worthington, for "Hat-
Mrs. Stephen Van Rensselaer, for	tie Granger," Pekin 65 00
Bible Reader in China 70 00	"The Alice Band," for "Allie Antes," per Miss Kittie M. Antes, result of
Annual Subscriptions, collected by Mrs. Dr. Clark and Mrs. Robison 80 00	festival 90 50
Mrs. Joel Rathbone for support of Bible Reader	Irvington, Mission Band, by Mrs Jno. T. Terry 255 25
Mission Band of Evangelical Lutheran Church, by Mrs. Samuel Patten 20 00	"Hope" Band, per Miss M. F. Worthington
Mrs. A. E. Stimson, towards a Scholar-	New York, "De Witt Mission Band," per Miss Mary Richardson, of which
ship in China	for support of child "Mary Richardson" in India, \$40. 60 00
"Links"	"Buds of Promise," per Miss A. Van
Mrs. Donaldson of Rhinebeck, N. Y.,	Wagenen
for "Bay" Mission Band 25 00 Mrs. J. Schuyler Crosby, for support	per Miss Hannah Denniston 20 00 Southampton, L. I., "Seaside Work-
of a Bible Reader	ers," per Miss Clara R. Foster, to constitute Mrs. Edward Sayre L.
S. S. of 1st Presbyterian Church, for	M., of wh. for "Link." 5 c 50 50
seven bands, viz.: "Campbell," "Ludlow," "Bayney," "Augusta," "Howard," "Ha nah Townsend," "Helen Schuyler," by H. A. King,	Syracuse, Young Ladies of 1st Presb. Ch., per Mrs. P. W. Fobes, for Bible Reader in Pekin
"Helen Schuyler," by H. A. King,	Tarrytown, "Kardoo" Band, 2nd Re-
1 reasurer 140 00	formed Ch., F. M. Chapin. Treas 66 10
"Sprague" Mission Band for "Link" 50	Washington Heights, "Little Charitables," 3rd quarterly payment for
Mrs. Maurice E. Viele, for Mission Band "Cross Bearers" 20 00	"Monny" in Calcutta 10 00
"Halley" Mission Band of 3rd Presb. Ch., Miss Webster, collector, for	NEW JERSEY. \$1763 85
Ch., Miss Webster, collector, for support of child in Mrs. Bonney's Home in China, being for this year,	Elizabeth, Elizabeth Branch, Miss H.
and balance due on last year, of wh. 50c. for "Link" 40 50	M. McKnight, Treas. Home Circle in Westminster Church. 7 52
Mrs. R. H. Pruvn and Miss Susan T	Sunday School of St John's Church 12 00 St. John's Church
Lansing "in memory" of Helen L. Pruyn, for support of scholar in	Mrs. Chester
American Home, Pekin 30 00	Mrs. Ogden Alden 2 00
West Honny V Craith through 01 D.	Miss Ames
formed Church Sunday School, for support of child in "American Home," China. 30 60 Sale of "Kardoo" 2 50	Mrs. Sloan 1 00
Home," China	Mrs. Saunderson 1 00
Sale of "Kardoo"	Dr. Stearns       1 00         Mrs Hollis Reed       5 00
\$722 00	Miss Crittenden 1 0)
\$155.00	Mrs. Job Magee 1 00,

Mrs. Roberts 1 00	NEW YORK.
Mrs. Hotchkiss	Brooklyn Mrs. (1 T. Mitchell Col.
Mrs F W Hotelkies 10 00	Brooklyn, Mrs. C. L. Mitchell, Collector
Mrs J. A. Davis 2 00	Miss M. Brittan, Collector 20 00
A Lady	New York, Miss Louisa S. Hunt 5 00 Miss Lucy Parmly, a legacy from Miss
Mrs. Sherwood	Louisa Parmly, per Mrs. T. C. Dor-
For Links, Mrs. Higgins, Mrs. Alden and Mrs. Hotchkiss, 50c. each 1 50	emus
	Mrs. I
Less \$1.50 for expenses	Miss Annie Morss
	Mr. A. W. Wright, per Miss J. Abeel. 5 00 Mrs. C. Turnbull, for "Chona," Bible Reader in Mexico. 50 00
PENNSYLVANIA. \$82 82	Reader in Mexico
	Parish
Germantown, "Laborers in the Vine- yard" and "Busy Bees," Bands	Mrs. Wm. G. Lyon, collector 24 50
under Miss Clement's care \$40 00 Paradise, "Paradise" Band, per Miss	Miss S. D. Doremus, Subr
S. S. Le Fevre, for child in Maul-	collected in Presb. Ch
main 30 00	S ng Sing, Mrs. C. F. Maurice, col 20 00 Scotchtown, Miss Jennie Comfort, of
\$70 00	which through Mrs. J. A. Atwater of
оню.	N. Y. \$14.60
Hudson, "Hudson Miss. Soc.," per	
Hudson, "Hudson Miss. Soc.," per Mrs. Laura W. Lord, of wh. for Links \$1.50	\$440 60
***************************************	NEW JERSEY.
KENTUCKY.	Bridgeton, Miss Caroline Elmer, Collector in 1st Presb, Ch
Louisville, "Laura Love Memorial"	New Brunswick, Miss E. S. Voorhees,
\$20 and Infant Class \$5, for "Carrie Loving" in Pekin, per Mrs. John A.	Collector
Miller	\$75 00
ILLINOIS.	PENNSYLVANIA.
Rockford, "Forest City Mission	Philadelphia, Mrs. T. H. Goodell, Preston Retreat \$2 00
Rockford, "Forest City Mission Band," per Mrs. A. E. Emerson, result of Parlor Entertainment, to	Preston Retreat \$2 00
constitute Mrs. Wait Talcott and	оню.
MISS NEENAH STOCKTON Life Members, and for a child\$130 00	Columbus, Miss Annie Kelley, to
	complete Life Membership 30 00
Total from Branch Societies and Mission Bands	
	ILLINOIS.
Other Contributions.	Chicago, Mrs. Lucy S. Buckingham, of
Miss E. P. Adams, Pekin, China, to	which \$100 for Mrs. ring, under Mrs. Crawford's care, at Teng Chow,
constitute Mrs. C. V. R. Bonney Life Member, in gold\$100 00	China
	Mrs. Edward Fry, Collector
VERMONT.	1or Links \$5.50
Burlington, Mrs. H. Catlin.         5 C0           Mrs. Wheeler.         2 00	
\$7 00	Premium on \$3 gold
MASSACHUSETTS.	Subscriptions for Link 57 50
Amherst, Mrs. L. P. Hickok, glean-	
Amherst, Mrs. L. P. Hickok, gleanings of Fair	Total other contributions\$984 75 Branch Societies and Mission Bands \$2232 67
Dorenester, Mrs. Eloriage Torrey 5 00	
\$15 00	\$3217 42

Acknowledgments of Receipts for the "Calcutta Home" are deferred until the issuing of the Annual Report.



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